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ABSTRACT

American education has been soundly criticized in recent years for allegedly teaching only a western, Anglo culture and values system, to the exclusion of minority and ethnic groups. Explorations of the role of the mass media in the processes of assimilation and pluralism, especially in shaping the relationship of ethnic groups to American society, have generally been undertaken from the assimilation perspective. However, there are currently no studies examining the effects of ethnic media on both dominant and minority groups. A study explored the effects of exposure to minority cultures by examining the relationship between exposure to alternative media and support for multicultural education. Also studied was the relationship between contact with minority groups and support for multicultural education. The sample included members of four distinct strata of the student population at the University of Texas at Austin in March 1991: Anglos, Blacks, Hispanics and international students. Information was collected via phone interviews. Results demonstrated a partially positive correlation between exposure to alternative media and support for multicultural education. The relationship between contact with minority groups and support for multicultural education was seen for Anglos, but was not seen for minorities. Political ideology was determined to have the strongest correlation with support for multicultural education. (Sixteen tables containing the collected data are attached.) (HB)

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Alternative Media Use and Support for Multicultural Education

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Alternative Media Use and Support for Multicultural Education

Introduction

Since the influx of immigration in the late 1800s, American society has often been described in terms of the "melting pot" metaphor, which refers to a society in which groups and individuals from different ethnic and cultural backgrounds come together to form a new society that is a mix of all cultures. In its hypothetical form, the melting pot describes a society which embraces all cultures, a society in which no one group is culturally dominant. The melting pot ideal has, however, been attacked by social critics who argue that American society falls far short of this ideal. The reality of America, they argue, is a society in which Anglo culture is dominant, and ethnic and minority groups are forced to adapt to the dominant culture in order to survive.

Central to the debate concerning how groups with different backgrounds should adapt to American culture are the concepts of assimilation and pluralism. Assimilation is the process by which different groups come together to form a homogeneous society in which differences are minimized. Pluralism describes the opposite, a society in which various groups maintain their unique characteristics and come together to form a heterogeneous society which tolerates, and indeed encourages, differences.

The concepts of the melting pot, assimilation, and cultural pluralism have been part of American social thought since the 1920s (Abramson, 1980). Most recently, debate has centered on the role of the American education system in socializing members of both the Anglo and ethnic populations. Critics have charged that the

American educational system teaches only Western, Anglo values and excludes the contributions of ethnic and minority groups. They argue that this approach values assimilation, or acculturation, and devalues the perspectives of those who are not members of the "dominant" (Anglo) group.

Those who espouse a pluralistic approach to the teaching of history and culture have called for a multicultural form of education which exposes students to the cultural contributions of different ethnic and minority groups. The debate over multiculturalism in education is complex, involving numerous logistical questions concerning what should be taught, how it should be taught, and by whom and to whom it should be taught. However, a multicultural perspective inevitably involves a pluralistic approach, one which values the contributions of those who speak from a perspective which differs from that of the dominant group.

While communication researchers have examined the role of the mass media in the processes of assimilation and pluralism, their explorations of the role of the mass media in shaping the relationship of ethnic groups to American society have generally been undertaken from the assimilation perspective. Such studies have explored the ways dominant mass media facilitate the acculturation of ethnic and minority groups. Few studies have explored mass media from a pluralist perspective. Those that have done so have generally focused on ethnic media and examined the manner in which these types of media serve to strengthen ethnic identification and cultural ties.

There are presently, however, no studies which examine the effects of ethnic or alternative media on both the dominant and minority groups. It seems plausible that if mainstream media influence the attitudes of non-mainstream groups, the inverse may also be true -- exposure to non-mainstream media may affect the attitudes of the dominant group. Unlike previous studies which isolate the effects of media on minority groups, this study approaches mass media from the pluralistic perspective

and examines the ways in which ethnic and alternative media affect attitudes of members of both the Anglo and ethnic populations.

Theory

Assimilation

Assimilation describes the "processes that lead to greater homogeneity in society" (Abramson, 1980, p. 150). These processes involve fundamental social changes through which members of a subordinate group take on the characteristics of the dominant group and are eventually accepted as a part of that group (Schaefer, 1979).

Assimilation can take several forms. One ideal form is that of the melting pot. The melting pot hypothetically involves the assimilation of groups and individuals with different backgrounds in a new ethnicity or character. In this type of assimilation, an ethnic group's "culture, structure, and identity are not incorporated into the dominant background" (Abramson, 1980, p. 152). Instead all ethnic backgrounds come together to form a new breed of humanity with its own ethnic culture, structure, and identity. Because an entirely unique form of society is created, the melting pot ideal necessitates the loss of all former ethnic identities (Abramson, 1980).

Another form is *complete* assimilation, which predominates in modern American society. Theoretically, complete assimilation leads to social conditions in which those who were formerly different become integral parts of the dominant group. Abramson (1980) calls this Anglo-conformity or Americanization. This form of assimilation is one-sided; the dominant group does not change. Rather it absorbs all others into the dominant ethnicity (Abramson, 1980).

Pluralism

Unlike assimilation, which describes homogeneity, pluralism describes the "conditions that produce sustained ethnic differentiation and continued heterogeneity in society" (Abramson, 1980, p. 150). In a pluralistic society, ethnic differences are preserved within the larger society. Conditions are such that "ethnic, national, or minority groups . . . may practice their own cultural traits and still participate in the dominant society " (Schaefer, 1979, p. 45).

Because American society is generally considered to be assimilationist in nature, descriptions of pluralism often have about them an air of idealism. Abramson (1980), for example, describes the goal of pluralism as representing "the *hope for* tolerance of different ethnic cultures coexisting in the larger framework" (p. 154 emphasis added).

Mass Media and Assimilation

Although the body of literature is small, some researchers have explored the effects of mass media on ethnic and minority groups. The majority of such studies have emphasized the dominant media's assimilation function. Subervi-Velez (1986) describes the underlying assumption of this approach:

> Access to, exposure to, and use of the mass media of the dominant group influences ethnics and migrants in their processes of learning about and taking part in the dominant society (p. 72).

Researchers have found that exposure to dominant media can greatly accelerate the acculturation of immigrants (Kim 1979) and that the dominant mass media "influence ethnics and migrants in their process of learning about and taking part in the dominant society" (Subervi-Velez, 1986, p. 72).

In a study of the relationship between television entertainment programs and black viewers' perceptions of integration, Matabane (1988) found support for the cultivation thesis. Afro-Americans who were heavy television viewers were more likely than others to perceive the image of Blacks on television as representative of the actual status of Blacks in the population. She concluded that television programs serve to promote mainstream images of integration and assimilation among Afro-Americans. This process, she warns, engenders an "illusion of well-being among the oppressed, (and) may lead to reduced political activity and less demand for social justice and equality" (p. 30).

Mass Media and Pluralism

Few works which examine the effects of media on ethnic and minority groups take a pluralistic approach. Those that do so focus primarily on the function of ethnic mass media institutions. Of primary interest to these studies are the ways in which the ethnic media contribute to the maintenance of ethnic ties (Subervi-Velez, 1986).

In a study which examined media consumption from the uses and gratifications perspective, Jeffres (1983) found that ethnic media use was "directly related to the maintenance or strengthening of ethnic identification" (p. 12). In a panel study of 13 different ethnic groups, he found that media use over time was predicted by the need to maintain ethnic identification and the need to keep up with news of the mother country.

Shibutani and Kwan (1965) suggest that "culture is the product of communication" (p. 285). They argue that for minorities, the availability of their own communication channels allows group members to develop attitudes and outlooks that are unique to their group, and that their communication channels thus function to strengthen cultural ties within the group.

Effects of Alternative Media

There are no studies which directly examine the effects on society in general, including the "dominant" group, of exposure to alternative and minority media. In a study of ethnic concentration as a predictor of media use, however, Shoemaker, Reese, Danielson and Hsu (1987) found support for their hypothesis that acculturation is "not necessarily a unidirectional process, . . . with only ethnics adapting to another culture" (p. 594). The authors reported that Anglos who lived in communities with a high concentration of Hispanics were more likely to value access to alternative media than Anglos in communities with a low concentration of Hispanics. In addition, Anglos who lived in predominantly Hispanic neighborhoods placed greater personal importance on speaking Spanish and on having a daily Spanish-language newspaper to read. While the study did not directly examine the effects of alternative media on Anglos' attitudes, its results suggest that proximity to groups different from one's own, and presumably exposure to their cultures, can affect the attitudes of the majority group.

The study presented here explores the effects of exposure to minority cultures by examining the relationship between exposure to alternative media and support for multicultural education. If, as proponents of pluralism argue, exposure to and knowledge of different groups in society lead to greater tolerance for non-mainstream thought, then those who are exposed to alternative and ethnic media should express greater support for multicultural education.

Because studies such as that of Shoemaker et al. (1987) have shown that actual physical proximity to groups other than one's own can affect attitudes, this study also examines the relationship between contact with ethnic minority groups and support for multicultural education. In an attempt to isolate the effects of alternative media, this study will also considers contact as an independent variable. This study, thus, tests the following hypotheses:

1. The greater the exposure to alternative media, the greater the support for multicultural education.

2. The greater the personal contact with members of ethnic minority groups, the greater the support for multicultural education.

3. There will be an interaction between exposure to alternative media and contact with minorities on support for multicultural education such that increased contact with minorities will result in increased support for multicultural education at all levels of exposure to alternative media.

Methods

The data analyzed for this study were part of a larger study conducted at The University of Texas at Austin in March 1991. The larger study was designed to examine student opinions about multicultural education and was funded by the university. Survey data were collected via telephone interviews conducted by professional interviewers using the Computer-Assisted Telephone Interviewing system (CATI).

Sampling

A cross-sectional design was utilized in which samples were obtained from four distinct strata of the university student population: Anglos, Blacks, Hispanics, and others (which included Asian and international students). The sampling elements of the study were undergraduate, graduate and law students. The sample was obtained by systematic random sampling. The university registrar's office sorted the

entire university population by the last four digits of each student's Social Security Number. Using these numbers, every *N* th case was taken for sampling. The sampling fraction for Anglos was .006, for Hispanics, .011; for Blacks .016; and for International and others, .045.

Based on ethnicity, the breakdown of the sample of 2,000 was as follows: 950 Anglos, 350 Blacks, 350 Hispanics and 350 International and other. From this total sample, 423 valid responses were obtained. The target completion level for Anglos was 190; for Blacks, 70; for Hispanics, 70; and for International and others, 70. The number of surveys completed in each stratum was as follows: Anglos, 190; Blacks, 78; Hispanics, 80; and Others, 75. A sample of 400 yields data with a 95 percent confidence interval, or about a +-4.9 percent margin of error.

The ethnicity figures reported above are based on University classification of ethnicity for the original sample. One of the survey questions, however, asked respondents to classify themselves according to ethnicity. The study reported here uses ethnicity as self-described by respondents and consists of the following: Anglo 196, Black 79, Hispanic 82 and Asian 61.

Data collection

The interviews were conducted between March 18 and March 31, 1991. Every precaution, including replicate sampling, was taken to minimize non-response rate. The final study achieved a response rate of .80. The completion rate was .73, and the refusal rate was .04. Survey administrators monitored interviewers and verified 59 interviews, or 13.9% of the 423 interviews.

Data processing and analysis

The data collected in the survey were coded, cleaned and checked using the CATI system, and all open-ended text responses were assigned response categories.

The prepared data were then uploaded to the IBM mainframe, and data were analyzed using SPSS-X (Statistical Procedures for the Social Sciences), version 3.0.

Because the sample was disproportionately stratified, weighting was performed on the cleaned raw data to reflect the actual student population. The adjusted weights for the four strata are as follows: Anglo, 1.0; Black, 0.124; Hispanics, 0.354; and Asians, 0.537. For analyses involving comparisons between individual groups, unweighted data were used. When Blacks, Hispanics and Asians were combined into the aggregate minority category, weighted data were used.

Operational definitions of concepts

Three newspapers and two cable television stations were chosen to represent alternative media available to the sample population. Black Entertainment Television (BET) is a station available on cable throughout the United States. BET offers a variety of programs targeted to the African-American audience. Univision is a Spanish-language television station which is carried in various U.S. markets. *Tejas* is a Hispanic student newspaper produced at the University of Texas at Austin. *Nokoa the Observer* is a publication produced by and for the local African-American community. The *Austin Chronicle* is a local publication which offers alternative coverage of social, political and entertainment news, as well as critical evaluations of the dominant media.

Exposure to these media was measured by the following survey questions: (1) How often do you watch Black Entertainment Television, (2) How often do you watch Univision, (3) How often do you read *Tejas*, (4) How often do you read *Nokoa The Observer*, and (5) How often do you read the *Austin Chronicle*. Responses ranged from "never" to "very often" on a 5-point Likert scale.

Support for multicultural education was measured by the following questions: (1) UT should require students to take classes that use readings, books, images,

and/or ideas produced by several different cultures, (2) I'm in favor of more UT courses that give in-depth treatment to ethnic minority cultures in the U.S., (3) I'm in favor of more UT courses that examine the reasons behind racial and other cultural stereotypes, and (4) Courses dealing with the perspectives of various ethnic and cultural groups should be only offered through ethnic studies departments such as Afro-American studies, Asian studies, or Mexican-American studies. Responses ranged from "strongly agree" to "strongly disagree" on a five-point Likert scale.

Personal contact with members of ethnic groups was measured by the following questions: (1) Of the people you socialize with most at UT, how many are Anglos, (2) How many are Hispanic Americans, (3) How many are Black Americans, (4) How many are Asian Americans, (5) How many are Native Americans, and (6) How many are international students. Responses were coded as the actual numbers given. Contact with members of ethnic minority groups was calculated as a percentage by dividing the total number of members of ethnic minority groups with whom respondents socialized by the total number of people with whom they socialized.

Results

Frequency of exposure to alternative media was generally low for all groups (Table 1). The alternative medium most frequently used by minorities as an aggregate, Anglos, Hispanics and Asians was the *Austin Chronicle*. For Blacks, the most frequently used medium was Black Entertainment Television.

Students from all groups reported at least moderate support for multicultural education at the university, with Blacks and Hispanics reporting greater support than Anglos, and Asians reporting the weakest support. Overall, Blacks were the most supportive of multicultural education (Table 1). The greatest support among all

groups was for courses which examine the reasons for racial stereotypes, and the least support was for requiring students to take multicultural courses.

Black students reported on average that 60 percent of the people they socialize with at the university are members of ethnic minority groups. For Hispanics, the figure was 49 percent; for Asians, 31 percent; and for Anglos, 29 percent (Table 1).

Hypothesis 1 predicted a positive correlation between exposure to alternative media and support for multicultural education. Tables 2 and 3 show that for both Anglos and minorities as an aggregate, the predicted relationship held for three of the five medium tested. The two groups differed, however, on which media were correlated with multiculturalism support. For Anglos, the three media were the *Austin Chronicle*, Black Entertainment Television, and *Nokoa the Observer*. For minorities as an aggregate, the three were the *Austin Chronicle*, *Tejas* and *Nokoa the Observer*. For Anglos, the strongest relationship was for the *Austin Chronicle*, and the weakest was for Univision. For minorities as an aggregate, the strongest relationship was for *Tejas*, and the weakest was for Univision.

Analysis of correlations for individual minority groups, however, shows weaker support for Hypothesis 1 (Tables 4 - 6). While the Hispanic group shows significant positive correlations between multiculturalism support and three media (the *Austin Chronicle*, *Tejas* and *Nokoa the Observer*), Blacks show significant positive correlations for only two media (*Tejas* and *Nokoa the Observer*). For Asians, correlations for three of the five media were negative, although none of the correlations between alternative media and support for multicultural education were statistically significant for this group.

Hypothesis 2 predicted that contact with members of minority ethnic groups would be positively correlated with support for multicultural education. This hypothesis was supported for Anglos and for minorities as an aggregate (Tables 2 & 3), but not for any of the individual minority groups (Tables 4 - 6). Statistically

significant correlations between contact with minorities and alternative media use were found only in the Black population, and the direction was negative. The greater their contact with members of minority groups, the less likely Black respondents were to use all five alternative media, although only correlations for *Tejas* and the *Austin Chronicle* were statistically significant.

Hypothesis 3 predicted an interaction between the independent variables, with contact with minorities resulting in increased support for multicultural education at all levels of exposure to alternative media. This hypothesis was not supported. For all groups, hierarchical regression analysis showed no significant interaction between contact and exposure to alternative media on support for multicultural education (Tables 7 - 11).

In post hoc analysis, the relationships between political ideology and all other variables in the study were examined. For minorities as an aggregate, Anglos, Blacks and Hispanics, the relationship between political ideology and support for multicultural education was stronger than that for all other variables considered (Tables 2 - 5). For Asians, the correlation between political ideology and multiculturalism support, while stronger than or equal to all other correlations, was not statistically significant (Table 6).

For Anglos, political ideology showed statistically significant positive correlations with exposure to two alternative media: the *Austin Chronicle* and *Nokoa the Observer* (Table 2). For minorities as an aggregate, political ideology showed statistically significant positive correlations with *Tejas*, *Nokoa the Observer*, and the *Austin Chronicle* (Table 3). Political ideology was positively related to *Tejas* and *Nokoa the Observer* for Blacks, and to *Tejas*, *Nokoa the Observer* and the *Austin Chronicle* for Hispanics (Tables 4 & 5). There were no statistically significant correlations between political ideology and exposure to alternative media for Asian

respondents. For all groups, correlations between political ideology and contact with members of minority groups were statistically insignificant.

While exposure to alternative media showed significant correlation with support for multicultural education among Anglos, when combined with contact with minorities, it accounted for only 21% of the variance in support for multicultural education (Table 7). When political ideology was added to the equation, it accounted for 28% of the variance among Anglos, increasing the total R Square change to 35% (Table 12).

For the aggregate minority group, the influence of both ideology and exposure to alternative media was less than for Anglos. Exposure to alternative media accounted for 14% of the variance in support for multicultural education, but the R Square change was not statistically significant (Table 8). Unlike the Anglo group, the variance accounted for by contact with minorities for the aggregate minority group (7%) was statistically significant. When political ideology was added to the equation, it accounted for 18% of the variance for the aggregate minority group, while contact with minorities accounted for 6%, and exposure to alternative media accounted for 5% -- although the latter was not statistically significant (Table 13). The addition of political ideology to the equation increased the total explained variance to 30% for the group (Table 13).

When the minority groups were examined individually, the variance in support for multicultural education accounted for by exposure to alternative media was statistically insignificant for all three groups, and contact with minorities was significant only for Hispanics, accounting for 6% of the variance (Tables 9 - 11). When political ideology was added to the equation, it accounted for 18% of the variance for Blacks, 15% for Asians, and 11% for Hispanics (Tables 14 - 16). With the addition of ideology to the equation, contact with minorities remained statistically significant for Hispanics, accounting for 5% of the explained variance (Table 15).

Discussion

The primary purpose of this study was to investigate the relationships between exposure to alternative media, social contact with ethnic minorities and support for multicultural education, with a special emphasis on examining differences between Anglos and members of minority groups. Hypothesis 1, which predicted a positive linear relationship between exposure to alternative media and support for multicultural education, was partially supported. For both Anglos and minorities as an aggregate, exposure to three of the five alternative media examined was positively related to support for multicultural education.

Individual analyses of the three minority groups, however, weakened support for Hypothesis 1. While the Hispanic group showed correlation with the same three media as the aggregate minority group, Black support for multicultural education was significantly correlated with only two media, and for Asians, correlations between alternative media and support for multicultural education, though not statistically significant, were in a negative direction.

Hypothesis 2, which predicted a positive relationship between social contact with members of ethnic minority groups and support for multicultural education, was supported for Anglos and for minorities as an aggregate. However, when the three ethnic groups were analyzed separately, the hypothesis was not supported.

The interaction between the independent variables predicted by Hypothesis 3 did not occur. Exposure to alternative media and contact with minorities appear to operate as two separate main effects.

Post hoc analysis showed that political ideology was the strongest predictor of support for multicultural education. For all groups, the correlations between political ideology and support for multicultural education were stronger than for any other

variables. Political ideology was not, however, significantly related to social contact with members of ethnic minority groups.

The results of this study suggest that the relationship between exposure to alternative media and attitudes toward multicultural education is stronger for members of the Anglo community than for members of ethnic minority groups. While analyses of minority groups as an aggregate provided support for both the alternative media and social contact hypotheses, individual analyses of the three groups revealed an overall weaker relationship between exposure to alternative media and support for multicultural education, and the relationship between social contact with ethnic minorities and support for multicultural education was no longer statistically significant.

While a number of studies have examined the effects of the dominant media on minority populations, and some have examined the effects of minority media on minority populations, few have explored the effects of alternative and ethnic media on society in general. The results of this study suggest that the effects of non-mainstream media are not limited to the assimilationist functions described by previous researchers. Neither are they confined to the function of strengthening cultural ties of minority groups. The results of this study suggest that alternative media may serve as sources of information which foster pluralism for society at large.

Also of interest is further exploration of the effects of political ideology on attitudes and media use. While this study shows that there are relationships between ideology, use of alternative media and support for multicultural education, it does not show causality. It is possible that those of a particular political ideology possess preset attitudes toward multicultural education and seek out media content which is consistent with their views. At the same time, it is also possible that exposure to non-mainstream media cultivates certain political perspectives, which in turn have an

impact on attitudes toward issues such as multicultural education. Future research should examine in greater depth the possible relationships between political ideology, use of alternative media, and positions on social and political issues.

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Table 1. Means and standard deviations for alternative media use, support for multicultural education, contact with minorities, and political ideology.

Variables	Anglo Mean (S D) N = 196	Minority† Mean (S D) N = 76	Black Mean (S D) N = 79	Hispanic Mean (S D) N = 82	Asian Mean (S D) N = 61
How often do you watch BET?*	1.45 (.90)	1.49 (1.05)	2.28 (1.67)	1.54 (1.02)	1.23 (.67)
How often do you watch Univision?*	1.22 (.55)	1.33 (.75)	1.31 (.73)	1.56 (1.02)	1.17 (.49)
How often do you read Tejas?*	1.13 (.43)	1.24 (.71)	1.23 (.60)	1.52 (1.01)	1.02 (.13)
How often do you read Nokoa The Observer?*	1.17 (.54)	1.30 (.79)	1.91 (1.20)	1.28 (.74)	1.18 (.62)
How often do you read the Austin Chronicle?*	2.54 (1.39)	2.19 (1.24)	2.08 (1.31)	2.48 (1.42)	2.02 (1.01)
UT should require multicultural courses**	3.35 (1.25)	3.60 (1.06)	4.22 (.90)	3.55 (1.07)	3.48 (1.09)
UT should offer courses with in-depth examination of other cultures.**	3.63 (.92)	3.78 (.89)	4.29 (.74)	3.95 (.83)	3.56 (.90)
UT should offer courses which look at the reasons behind racial stereotypes**	3.92 (.84)	3.96 (.90)	4.43 (.69)	4.21 (.73)	3.69 (.94)
Multicultural courses should be offered only in ethnic studies departments.***	3.62 (.96)	3.43 (1.06)	3.97 (1.02)	3.50 (1.03)	3.21 (1.08)
Contact with ethnic minorities****	.29 (.22)	.42 (.26)	.60 (.25)	.49 (.26)	.31 (.22)
Political ideology*****	2.99 (1.00)	2.97 (.89)	3.53 (.91)	3.06 (.96)	2.74 (.75)

† Black, Hispanic, and Asian respondents. Data weighted to reflect actual student population.

* Responses coded: 5 = very often, 4 = often, 3 = occasionally, 2 = seldom, 1 = never.

** Responses coded: 5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, 1 = strongly disagree.

*** Responses coded: 5 = strongly disagree, 4 = disagree, 3 = neutral, 2 = agree, 1 = strongly agree.

**** Calculated as percentage of those socialized with who are Black, Hispanic or Asian.

***** Responses coded: 5 = very liberal, 4 = liberal, 3 = moderate, 2 = conservative, 1 = very conservative.

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Table 2. Anglo Respondents: Pearson correlation coefficients for exposure to alternative media, contact with minorities, political ideology, and support for multicultural education.

Variables	2.	3.	4.	5.	6.	7.	8.
1. BET*	.37[c] (195)	-.02 (196)	-.02 (196)	.15[a] (196)	.03 (193)	.10 (196)	.23[c] (195)
2. Univision*	----	.08 (195)	.15[a] (195)	.09 (195)	-.02 (192)	.07 (195)	.09 (194)
3. Tejas*		----	.11 (196)	.15[a] (196)	.11 (193)	.05 (196)	.14 (195)
4. Nokoa*			----	.28[c] (196)	.07 (193)	.14[a] (196)	.15[a] (195)
5. Chronicle*				----	.09 (193)	.51[c] (196)	.36[c] (195)
6. Contact w/minorities**					----	.04 (193)	.14[a] (192)
7. Ideology***						----	.51[c] (195)
8. Multiculturalism support****							-----

* Responses coded: 5 = very often, 4 = often, 3 = occasionally, 2 = seldom, 1 = never.

** Calculated as percentage of those socialized with who are Black, Hispanic or Asian.

*** Responses coded: 5 = very liberal, 4 = liberal, 3 = moderate, 2 = conservative, 1 = very conservative.

**** Index (alpha = .72) consists of four questions: UT should require multicultural courses; multicultural courses should be offered only in ethnic studies departments; UT should offer courses with in-depth examination of other cultures; and UT should offer courses which look at the reasons behind racial stereotypes.

[a] = $p < .05$; [b] = $p < .01$; [c] = $p < .001$

Table 3. Minority Respondents†: Pearson correlation coefficients for exposure to alternative media, contact with minorities, political ideology, and support for multicultural education.

Variables	2.	3.	4.	5.	6.	7.	8.
1. BET*	.45[c]	.12	.15	.10	.10	.10	.12
	(75)	(76)	(76)	(76)	(75)	(75)	(76)
2. Univision*	----	.23	.13	.14	.00	.07	.05
		(75)	(75)	(75)	(74)	(74)	(75)
3. Tejas*		----	.18	.22	.12	.26[a]	.26[a]
			(76)	(76)	(75)	(75)	(76)
4. Nokoa*			----	.17	.05	.25[a]	.23[a]
				(76)	(75)	(75)	(76)
5. Chronicle*				----	.03	.25[a]	.25[a]
					(75)	(75)	(76)
6. Contact w/minorities**					----	.10	.24[a]
						(74)	(75)
7. Ideology***						----	.36[b]
							(75)
8. Multiculturalism support****							----

† Black, Hispanic, and Asian respondents. Data weighted to reflect actual student population.

* Responses coded: 5 = very often, 4 = often, 3 = occasionally, 2 = seldom, 1 = never.

** Calculated as percentage of those socialized with who are Black, Hispanic or Asian.

*** Responses coded: 5 = very liberal, 4 = liberal, 3 = moderate, 2 = conservative, 1 = very conservative.

**** Index (alpha = .72) consists of four questions: UT should require multicultural courses; multicultural courses should be offered only in ethnic studies departments; UT should offer courses with in-depth examination of other cultures; and UT should offer courses which look at the reasons behind racial stereotypes.

[a] = $p < .05$; [b] = $p < .01$; [c] = $p < .001$

Table 4. Black Respondents: Pearson correlation coefficients for exposure to alternative media, contact with minorities, political ideology, and support for multicultural education.

Variables	2.	3.	4.	5.	6.	7.	8.
1. BET*	.55[c]	.14	.08	.23[a]	-.03	.17	.01
	(79)	(79)	(79)	(79)	(79)	(78)	(79)
2. Univision*	----	.42[c]	.12	.18	-.21	.21	.16
		(79)	(79)	(79)	(79)	(78)	(79)
3. Tejas*		----	.37[c]	.24[a]	-.30[b]	.32[b]	.30[b]
			(79)	(79)	(79)	(78)	(79)
4. Nokoa*			----	.24[a]	-.05	.31[b]	.34[b]
				(79)	(79)	(78)	(79)
5. Chronicle*				-----	-.23[a]	.16	.11
					(79)	(78)	(79)
6. Contact w/minorities**					----	-.17	.01
						(78)	(79)
7. Ideology***						----	.40[c]
							(78)
8. Multiculturalism support****							----

* Responses coded: 5 = very often, 4 = often, 3 = occasionally, 2 = seldom, 1 = never.

** Calculated as percentage of those socialized with who are Black, Hispanic or Asian.

*** Responses coded: 5 = very liberal, 4 = liberal, 3 = moderate, 2 = conservative, 1 = very conservative.

**** Index (alpha = .72) consists of four questions: UT should require multicultural courses; multicultural courses should be offered only in ethnic studies departments; UT should offer courses with in-depth examination of other cultures; and UT should offer courses which look at the reasons behind racial stereotypes.

[a] = $p < .05$; [b] = $p < .01$; [c] = $p < .001$

Table 5. Hispanic Respondents: Pearson correlation coefficients for exposure to alternative media, contact with minorities, political ideology, and support for multicultural education.

Variables	2.	3.	4.	5.	6.	7.	8.
1. BET*	.64[c]	.08	.16	.07	.03	-.02	.06
	(82)	(82)	(82)	(82)	(82)	(80)	(82)
2. Univision*	----	.14	.18	.07	.02	-.01	.06
		(82)	(82)	(82)	(82)	(80)	(82)
3. Tejas*		----	.20	.20	.07	.30[b]	.32[b]
			(82)	(82)	(82)	(80)	(82)
4. Nokoa*			----	.37[c]	-.04	.40[c]	.29[b]
				(82)	(82)	(80)	(82)
5. Chronicle*				----	-.13	.36[c]	.32[b]
					(82)	(80)	(82)
6. Contact w/minorities**					----	.17	.08
						(80)	(82)
7. Ideology***						----	.36[c]
							(80)
8. Multiculturalism support****							----

* Responses coded: 5 = very often, 4 = often, 3 = occasionally, 2 = seldom, 1 = never.

** Calculated as percentage of those socialized with who are Black, Hispanic or Asian.

*** Responses coded: 5 = very liberal, 4 = liberal, 3 = moderate, 2 = conservative, 1 = very conservative.

**** Index (alpha = .72) consists of four questions: UT should require multicultural courses; multicultural courses should be offered only in ethnic studies departments; UT should offer courses with in-depth examination of other cultures; and UT should offer courses which look at the reasons behind racial stereotypes.

[a] = $p < .05$; [b] = $p < .01$; [c] = $p < .001$

Table 6. Asian Respondents: Pearson correlation coefficients for exposure to alternative media, contact with minorities, political ideology, and support for multicultural education.

Variables	2.	3.	4.	5.	6.	7.	8.
1. BET*	.03	.15	-.10	.09	.02	-.04	.00
	(60)	(61)	(61)	(61)	(59)	(61)	(61)
2. Univision*	----	-.04	-.02	.16	-.22	.03	-.19
		(60)	(60)	(60)	(58)	(60)	(60)
3. Tejas*		----	-.04	.13	.14	-.13	-.00
			(61)	(61)	(59)	(61)	(61)
4. Nokoa*			----	-.11	-.09	-.18	-.07
				(61)	(59)	(61)	(61)
5. Chronicle*				----	.15	.12	.19
					(59)	(61)	(61)
6. Contact w/minorities**					----	-.24	.15
						(59)	(59)
7. Ideology***						----	.19
							(61)
8. Multiculturalism support****							----

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* Responses coded: 5 = very often, 4 = often, 3 = occasionally, 2 = seldom, 1 = never.

** Calculated as percentage of those socialized with who are Black, Hispanic or Asian.

*** Responses coded: 5 = very liberal, 4 = liberal, 3 = moderate, 2 = conservative, 1 = very conservative.

**** Index (alpha = .72) consists of four questions: UT should require multicultural courses; multicultural courses should be offered only in ethnic studies departments; UT should offer courses with in-depth examination of other cultures; and UT should offer courses which look at the reasons behind racial stereotypes.

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^{a} = $p < .05$; ^{b} = $p < .01$; ^{c} = $p < .001$

Table 7. Anglo respondents: Hierarchical regression analysis of demographic variables, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	.02			
-- SES	.06	.00	.00	-.00
2. Alternative media exposure variables				
--Black Entertainment Television	.19[a]			
--Univision	.02			
--Tejas	.10			
--Nokoa The Observer	.05			
--The Austin Chronicle	.33[c]	.19[c]	.19	.16[c]
3. Minority contact variables				
--Socialize with ethnic minorities	.07	.01	.20	.16[c]
4. Contact x Exposure to Alternative media				
--BET x Contact	.05			
--Univision x Contact	.27			
--Tejas x Contact	- .02			
--Nokoa x Contact	- .23			
--Chronicle x Contact	- .14	.01	.21	.14[c]

[a] = $p < .05$; [b] = $p < .01$; [c] = $p < .001$

Table 8. Minority respondents†: Hierarchical regression analysis of demographic variables, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	- .06			
-- SES	.02	.00	.00	- .03
2. Alternative media exposure variables				
--Black Entertainment Television	.10			
--Univision	- .09			
--Tejas	.21			
--Nokoa The Observer	.17			
--The Austin Chronicle	.17	.14	.15	.04
3. Minority contact variables				
--Socialize with ethnic minorities	.27[a]	.07[a]	.21	.10
4. Contact x Exposure to Alternative media				
--BET x Contact	- .15			
--Univision x Contact	.08			
--Tejas x Contact	- .03			
--Nokoa x Contact	.13			
--Chronicle x Contact	- .02	.00	.22	.02

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† Black, Hispanic, and Asian respondents. Data weighted to reflect actual student population.
[a] = $p < .05$; [b] = $p < .01$; [c] = $p < .001$

Table 9. Black respondents: Hierarchical regression analysis of demographic variables, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	- .28[a]			
-- SES	- .09	.08	.08	.05
2. Alternative media exposure variables				
--Black Entertainment Television	- .13			
--Univision	.11			
--Tejas	.14			
--Nokoa The Observer	.22			
--The Austin Chronicle	.07	.12	.20	.11
3. Minority contact variables				
--Socialize with ethnic minorities	.19	.03	.24	.13[a]
4. Contact x Exposure to Alternative media				
--BET x Contact	.21			
--Univision x Contact	.01			
--Tejas x Contact	.17			
--Nokoa x Contact	- .04			
--Chronicle x Contact	- .56	.04	.27	.09

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[a] = p < .05; [b] = p < .01; [c] = p < .001

Table 10. Hispanic respondents: Hierarchical regression analysis of demographic variables, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	- .25[a]			
-- SES	.16	.06	.06	.03
2. Alternative media exposure variables				
--Black Entertainment Television	.02			
--Univision	- .05			
--Tejas	.26[a]			
--Nokoa The Observer	.13			
--The Austin Chronicle	.16	.14	.20	.12[a]
3. Minority contact variables				
--Socialize with ethnic minorities	.30[a]	.06[a]	.27	.18[b]
4. Contact x Exposure to Alternative media				
--BET x Contact	- .61			
--Univision x Contact	.50			
--Tejas x Contact	.06			
--Nokoa x Contact	.28			
--Chronicle x Contact	.02	.05	.32	.17[a]

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[a] = $p < .05$; [b] = $p < .01$; [c] = $p < .001$

Table 11. Asian respondents: Hierarchical regression analysis of demographic variables, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	.01			
-- SES	.01	.00	.00	- .04
2. Alternative media exposure variables				
--Black Entertainment Television	.02			
--Univision	- .26			
--Tejas	- .04			
--Nokoa The Observer	- .14			
--The Austin Chronicle	.27	.12	.12	- .02
3. Minority contact variables				
--Socialize with ethnic minorities	.12	.01	.14	- .03
4. Contact x Exposure to Alternative media				
--BET x Contact	.03			
--Univision x Contact	- .01			
--Tejas x Contact	**			
--Nokoa x Contact	- .99			
--Chronicle x Contact	.14	.02	.16	- .11

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^{a} = $p < .05$; ^{b} = $p < .01$; ^{c} = $p < .001$

** Not entered into equation: tolerance limits exceeded

Table 12. Anglo respondents: Hierarchical regression analysis of demographic variables, political ideology, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	.02			
-- SES	- .06	.00	.00	- .01
2. Political ideology	.54[c]	.28[c]	.28	.27[c]
3. Alternative media exposure variables				
--Black Entertainment Television	.18[a]			
--Univision	- .00			
--Tejas	.12			
--Nokoa The Observer	.06			
--The Austin Chronicle	.08	.06[a]	.34	.31[c]
4. Minority contact variables				
--Socialize with ethnic minorities	.07	.01	.35	.31[c]

---

[a] = p < .05; [b] = p < .01; [c] = p < .001

Table 13. Minority respondents†: Hierarchical regression analysis of demographic variables, political ideology, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	- .06			
-- SES	.03	.00	.00	- .03
2. Political ideology	.43[c]	.18[c]	.19	.15[b]
3. Alternative media exposure variables				
--Black Entertainment Television	.09			
--Univision	- .05			
--Tejas	.14			
--Nokoa The Observer	.07			
--The Austin Chronicle	.12	.05	.24	.13[a]
4. Minority contact variables				
--Socialize with ethnic minorities	.27[a]	.06[a]	.30	.18[a]

† Black, Hispanic, and Asian respondents. Data weighted to reflect actual student population.
[a] = $p < .05$; [b] = $p < .01$; [c] = $p < .001$

Table 14. Black respondents: Hierarchical regression analysis of demographic variables, political ideology, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	- .28[a]			
-- SES	.09	.08	.08	.05
2. Political ideology	.43[c]	.18[c]	.27	.23[c]
3. Alternative media exposure variables				
--Black Entertainment Television	- .16			
--Univision	.10			
--Tejas	.06			
--Nokoa The Observer	.15			
--The Austin Chronicle	.05	.05	.32	.22[b]
4. Minority contact variables				
--Socialize with ethnic minorities	.14	.03	.35	.24[b]

---

[a] = $p < .05$; [b] = $p < .01$; [c] = $p < .001$

Table 15. Hispanic respondents: Hierarchical regression analysis of demographic variables, political ideology, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	- .25			
-- SES	.16	.06	.06	.03
2. Political ideology	.34[b]	.11[b]	.17	.13[b]
3. Alternative media exposure variables				
--Black Entertainment Television	.03			
--Univision	- .03			
--Tejas	.20			
--Nokoa The Observer	.04			
--The Austin Chronicle	.13	.06	.23	.13[a]
4. Minority contact variables				
--Socialize with ethnic minorities	.28[a]	.05[a]	.28	.17[a]

---

[a] = p < .05; [b] = p < .01; [c] = p < .001

Table 16 Asian respondents: Hierarchical regression analysis of demographic variables, political ideology, minority contact, and exposure to alternative media on support for multicultural education.

Blocks of variables	Std. beta	R-square change	Total R-square	Adjusted R-square
1. Demographic variables				
-- Age	.01			
-- SES	.01	.00	.00	- .04
2. Political ideology	.39[b]	.15[b]	.15	.09
3. Alternative media exposure variables				
--Black Entertainment Television	.04			
--Univision	- .25			
--Tejas	.01			
--Nokoa The Observer	- .08			
--The Austin Chronicle	.23	.10	.24	.10
4. Minority contact variables				
--Socialize with ethnic minorities	.27	.06	.30	.15

---

[a] = p < .05; [b] = p < .01; [c] = p < .001